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GRADUATING CLASS IN THE AMERICAN COLLEGIATE INSTITUTE FOR GIRLS, SMYRNA, TURKEY.

[See page 68.]

Life and Light for Woman.

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No. 2.

OUR CONTRIBUTIONS. For the month ending December 18, our contributions were \$3,058.39 less than for the corresponding month last year, while there was also a slight decrease in special gifts. As there was no individual gift of great amount in the same month last year, we must attribute this large falling off to a slight decrease in the contributions of many of our Branches. It is earnestly hoped that with the best months of the year for work so rapidly hastening, a faithful effort will be made by every auxiliary to help in bringing up the receipts to the sum so greatly needed for the work.

OUR APPROPRIATIONS The Executive Committee of the Woman's Board, after very serious consideration, have decided to assume work for 1902 in the different missions to the amount of \$115,639.68. As the sum voted at this time last year for 1901 was \$113,162.40, it will be seen there is about \$2,500 increase here, but this increase is accounted for by the fact that during the year we have sent out five new missionaries. While we have not, in making this amount the limit of our appropriations, actually cut the existing work for which we have become responsible, it needs to be emphatically emphasized that we have been unable to make any provision for the natural growth of the work. In the Marathi Mission, for instance, where about \$4,000 more than last year was asked, in order to provide for the actual necessities of the work opening before our missionaries, we were unable to grant any advance upon last year's appropriation; while in Japan, where the great forward movement of the twentieth century has so rejoiced the hearts of our workers, the increase asked for evangelistic work was reluctantly refused, as it was felt that only the sum granted last year could be allowed. Other missions have suffered in the same way, as it was felt by the Executive Committee that with the great effort which has been made during the past year to bring the Board back to its former basis of appropriating only what we have on hand at the beginning of the financial year, no increased responsibilities could be assumed until the Adjustment Fund, which still lacks \$15,000 of the \$50,000 asked,

should be completed. Will not every Branch, in the light of these facts, make an earnest effort in the coming months that such a condition may exist at the close of this year as shall warrant an appropriation sufficient to allow the work to extend in all its beauty and fullness, thus making glad the hearts of all who love the coming of the Kingdom?

MAPS AND PICTURES FOR THE UNITED STUDY TOPICS. Inquiries have come concerning the maps for our course of study, *Via Christi*. After much correspondence, a comparatively low estimate was received. The various Boards were asked to send on orders, with the expectation that enough would be received to guarantee the committee in ordering an edition of these maps. The returns were so very small—only one Board ordering any quantity—that it was impossible for the committee to venture. There is no fund to draw upon, and they can only depend upon the orders from the various Boards. The set of maps in Fisher's *History of the Christian Church* will furnish suggestions for those who wish to make maps for their own circles. An effort was made to secure these maps, but the publishers were unwilling to grant the privilege. The set of pictures published by the Perry Pictures Company is now in readiness. Price, 25 cents for every set of twenty. They may be ordered from the Perry Pictures Company, Malden, Mass.

OUR PLAN FOR LIFE AND LIGHT FOR THE COMING MONTHS. As stated in our November number, it is our purpose to give one article each month—previous to the one when they are used—on the topics adopted by the Central Committee on the United Study of Missions. The “Early Women Martyrs,” by Miss F. J. Dyer, in our December number, and “The Conversion of Our Anglo-Saxon Ancestors” are specimens of what we hope for in the remaining four topics. With these we expect to associate records of our own work among the people mentioned in the series,—such as a number largely on work in Constantinople, following the study of the period from Paul to Constantine; in Bulgaria, following the third lesson, which includes the first entrance of the gospel into that country; in Papal lands, following the period just before the Reformation. Aside from these we hope to present our current work in its varied departments,—educational, evangelistic, touring and medical. In this number we give descriptions of three of our boarding schools in Africa, India, and Turkey as specimens of all. In March we expect to take up day schools and kindergartens. We are sure that our readers will enjoy the information of these different departments, even if our limited space makes it necessary to crowd out other interesting matter.

INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS. The Fifth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in Toronto, Canada, at the Metropolitan Church, corner Church and Queen Street East, on Tuesday and Wednesday, February 25 and 26, 1902, the Conference opening at 2 P. M. on Tuesday, and closing at 5 P. M. on Wednesday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference. The main themes will be Interdenominational Policy, Educational Work, How to Develop the Mission Spirit in the Home Church, and Work among the Lepers and Blind in its Relation to General Mission Work. The Committee of Arrangements are making every effort that this Conference will be of practical value to the Boards represented.

ARRIVAL OF THE DEPUTATION. Dr. James L. Barton and Rev. J. F. Loba, of the Deputation to India, arrived in New York December 17th, Mr. Whittemore remaining abroad for further travel. Dr. Barton brings most encouraging accounts of the woman's work in both the Marathi and the Madura missions. He says it would be hard to overestimate the good done by the girls' schools. In Wai, where Dr. Harding is about to be stationed, the opening for the work of a Christian physician has come largely through our schools, under the faithful care of our own Mrs. Sibley and Miss Gordon, and now Miss Moulton, of the W. B. M. I. In the Madura mission, where much service is lovingly rendered by the married ladies, Mrs. Hazen, at Arrupukottai, has a school where eighteen castes meet on a common footing. Openings for work are almost boundless. How are we at home meeting the great opportunity in India?

LENTEN OFFERINGS. In view of the falling off in our regular contributions, and the increasing needs of our work, it has been thought desirable that our societies should be asked to use the Lenten Envelopes again this year. It is hoped that by this means some who do not contribute regularly to our work may be moved to some slight self-denial during these days which commemorate our Lord's suffering on behalf of the world. The envelopes will be furnished free, in any numbers which can be made useful, upon application to Miss A. R. Hartshorn, 704 Congregational House.

MISSIONARY PERSONALS. Miss Clara L. Brown, of Niigata, who had the misfortune to sprain her ankle upon her arrival at San Francisco, was most hospitably received by Mr. and Mrs. Cozad, who are spending the winter at Oakland, and recovered in time to spend Christmas with relatives in the East. Miss Annie L. Gordon has been warmly welcomed at Marash,

and is entering into her many duties there; we have also heard of the arrival of Miss Halsey, of the W. B. M. I., at Smyrna, where she is to take up the kindergarten work.

ANOTHER SAD OCCASION IN CHINA. After all these months the friends of Miss Partridge, of the Shansi mission, have received from China a white silk banner, lettered in gold, which was carried with thirty-one others in the procession at the reburial of the Shansi martyrs. The banner is seven feet long, and was carried on a staff twenty-four feet high. The funeral service was most imposing. The dear dead were taken up, and recoffined in good caskets, and a vast multitude marched to the new missionary cemetery. The missionaries report it a most solemn occasion when they passed over the places where the precious martyrs had fallen.

THE CONVERSION OF OUR ANGLO-SAXON ANCESTORS.

BY MISS MARY BREESE FULLER, OF SMITH COLLEGE.

THE story of the evangelization of the English rock-race—our Anglo-Saxon ancestors—forms one of the most interesting periods in missionary history. Its appeal comes straight from the fervent heart and wise brain of Bede,—Venerable Bede,—who loved and prayed and worked to his dying breath for the church of which he wrote. His account is no mere dry chronicle, but the warm, vivid narrative, close in time and spirit to his events, yet judicial and fair in his treatment of them. Caught to our imaginations by Bede's quaint phraseology, the principal characters of the period live before us as very real people,—Augustine before King Ethelbert in Kent, Paulinus and Edwin in Northumbria, the intense Columba and the gentle Cuthbert traveling over the coasts and moors, while in the forefront stands Queen Bertha, the woman whose influence opened the way for it all.

The religion of the Teutonic peoples was the wild Northern mythology famous in song and story, but characterized by fear, not love, toward God, and savagery toward man. And closely bound with the higher elements of nature worship were a multitude of degrading superstitions, which lingered long after faith in Thor or Odin was lost. These were the beliefs of the "hordes of heathen" who poured into Britain in the fifth century.

An historian has said of the conversion of the Angles and Saxons, "The Romans planted, the Scots watered, the Britons did nothing." Contrary to a general impression, the Christianity of Roman Britain had not died out; British Christians still lived in large numbers when the Saxon tribes had

already spread over the island. But, like some Christians of modern times, they complained more of their enemies than they prayed for them. Withdrawing largely to the West, the British monks expressed their feelings in what has been called the "Querulous Book,"—*Gildas' History of Britain*. The intruders are called every fashion of vile name, but never regarded in the light of an opportunity; consequently, as Bede says, "God sent to the aforesaid nation much more worthy preachers to bring it to the light."

The first of these was a woman,—Bertha, the daughter of the Frankish king. The Christianity of the Franks was only a national veneer in the sixth century,—a wild, rough thing. But the scanty records of history about Bertha all seem to show that her Christianity was personal and vital. When the heathen king of Kent—the strongest of the English tribal kingdoms in that century—wished to marry her, she came to him only "on condition that she should be permitted to practice her religion with the Bishop Lindhard, who was sent with her to preserve her faith." From King Ethelbert's fear of "magical arts" it is evident how much tact and care his bride must have had to use not to antagonize her husband, and to prepare the way for the official missionaries. The ruined church of St. Martin of Canterbury was given to her for worship. The same Roman bricks which she put in the walls to repair them are still to be seen; a font in which Ethelbert was said to have been baptized, and a stone coffin called Bertha's, are now shown visitors to the little church.

The coming of this Christian queen certainly helped to direct Pope Gregory's missionary zeal toward England, though the familiar story of his seeing the fair English slaves in the Roman market place and exclaiming, "Not Angles, but angels," may be true as to the immediate accession of his mission. Augustine and forty monks landed on the island of Thanet in 597, "furnished with divine, not magic virtue, bearing a silver cross for their banner, and offering up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they had come." One can well imagine the thanksgiving and added faith in Bertha's prayers. The king was cautious in accepting the new religion, but open-minded, and the life of the monks, as well as their message, and surely the preparation by Bertha, soon led to his conversion. Churches were repaired and new ones put up, as other converts followed the king. Yet there was no compulsion in the baptism of the English, as was used by some chiefs of continental tribes.

From Kent the work spread slowly but surely; for Augustine's determination was to build, not a tribal, but a national church. Therefore, long before there was any pretense of political unity among the different kingdoms, the church was binding all the people in the tie of a common religious

sentiment and a common ecclesiastical organization. In twenty-five years the monks had penetrated as far as the center of Northumbria, in the seventh century the leading kingdom of England. Again a woman prepared the way. Edwin, the king, in his turn asked to marry the Christian daughter of Ethelbert and Bertha. She came on the same terms as her mother also had come—with her Christian bishop. But Paulinus was bolder than Lindhard had been; “he was wholly bent upon reducing the nation to which he was sent to a knowledge of the truth.”

A most thoughtful man, King Edwin heard and pondered, and finally brought the monk before his council of wise men. One of them gave his advice in this exquisite parable: “The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad. The sparrow, I say, flying in at one door and immediately out at another, whilst he is within is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are entirely ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.”

After counsel of other wise men, this poetry-haunted kingdom accepted the Roman priests and their doctrine. But the Northern half had not been penetrated by the gospel before a heathen king drove out the Christian one. The real evangelization of Northern England is due to another influence—to the lowly monks from the North.

Nearly a hundred years before Augustine landed in England, St. Patrick was preaching the good news in Ireland, and training missionaries who gave Scotland its name, and English Christianity monastery beacon lights on the border cliffs and islands. Columba, the first of the Scottish abbots,—the founder of Iona,—was a superb figure, with the strength of the rocks and the ceaseless energy of the waves around his island home. His hatred of evil was as marked as his tenderness for little children. “How I should have liked to see Columba get into one of his grand rages,” writes J. R. Green in a letter to Freeman. Yet his biographer, Adamnan, tells of the old white horse who put his head on Columba’s breast and wept for his coming death. Life in this monastery was frugal, industrious and holy; the monks ever spreading the spirit of Christ farther among their wild Pict neighbors.

Therefore, when King Oswald won back Northumbria from the heathen

Mercians, it was to Iona he sent to bring this life down to England. In 635 Aidan came and founded the monastery of Lindisfarne—Holy Isle. Its relation to the mainland was typical of the relation of its monks to the people. At high tide only was it cut off, all other times being united to the shore by a narrow strip of land. Lindisfarne was followed by Whitby, by Jarron, down the coast; Aidan by Cuthbert, the native apostle to Northumbria, by the Abbess Hilda, by Cædmon and Bede, all dear and familiar names. Bede says of these missionaries: "They neither gathered money nor built houses for the entertainment of the great men of the world. . . . The whole care of these teachers was to serve God, not the world; to feed the soul and not the belly." Everywhere they went the people flocked to hear them. Almost every monastery had a school attached, where English youths were taught, as Hindu and Chinese youths are taught to-day to minister to their own people.

Cuthbert, the most famous of the "native evangelists," is described as the "gentlest and simplest of men." Lamè from his childhood, full of holy thoughts and visions, he traveled everywhere over the moors and hills, sometimes being gone a month from his monastery. No hill was too steep to hinder his reaching the shepherd on its side; no flood or storm too great to prevent Cuthbert's keeping on to the lonely village for which he had set out. It is told of Cuthbert, as of St. Francis of Assisi, that the animals followed him in love—two seals coming from the ocean to caress his feet.

The unselfish austerity of the Scottish monasticism made it possible for monks and nuns to live under the same guidance in separate wings of the monastery, under either an abbot or an abbess. Saintly women were as influential, and have as large a place in Bede's story, as saintly men. The Abbess Hilda, at Whitby, was long venerated for her nobility of character, as well as for the fact that under her rule English Christianity flowered into her first poet—Cædmon.

But at Cædmon's time, which was also the time of Bede's childhood, the evangelization of England was really complete. With this period the Scottish Church had done its work in the North, and the Roman Church proceeded to organize and to systematize all English Christianity, North and South. And with the organization, something of the simplicity, the beauty and the appeal of the story goes. Yet it is always there, for us to know; for the strengthening of faith, of hope and of love.

SOUTH AFRICA.
INANDA SEMINARY.

BY REV. FREDERIC R. BUNKER.

A SCENE of rare beauty is that which bursts on the view as one stands on the hill above Inanda Seminary. The visitor returns to it again and again with ever-fresh delight. A vast natural amphitheater, ten miles in diameter, lies to the north, shut in by the great shadowy Inanda bluffs. The beautiful Inanda falls—that bridal veil of the centuries—sends its white signal cloud up to meet the morning sunlight from far down in the center of the amphitheater, as though a sacrifice were being offered in God's great temple. One's thought tarries for the moment on the struggles witnessed here in the past days,—the terrific warfare of the elements in the formation of this great building; the struggle for existence of vast herds of wild animals witnessed here in by-gone days, and the no less fierce struggles of wild men enacted in this valley. How weird the story if it could all be written. Turning to the south, the azure blue of sea and sky seems to have blended the glory of earth and heaven far away beyond these sloping hills at our feet. All is beautiful as though fresh from the hand of God.

In this view the eye is immediately attracted to the white walls of Inanda Seminary, cozily settled in the midst of its gardens and orchards in the near foreground. It does not seem out of harmony in this grand landscape, as is so often the case with man's work, but adds positively to the beauty of the scene, furnishing just that touch of life needed to give significance to God's creation. To our eyes there gathers a glory about those white buildings which transcends even the glory of hill and sea and sky.

Here have been enacted, during many years, scenes which must have proved of deep interest to that great audience of witnesses pictured by Paul as watching so intently the struggles taking place on the arena of Christian activity. The time would fail me to tell of what I myself have seen take place in this school. I could take you with me, also, to many a place far out among the kraals, where some undergraduate, forced by circumstances or by premature choice to leave the school, is carrying out under great difficulties the little learned in her school days. It may be in hut or hovel, in polygamy or monogamy, with clothing or without, the influences of those far-off days are still at work, and she has a deep-laid plan in her heart to send her boys and girls to school.

But I wish in this to describe some typical instances of the after life led by the graduates of the Seminary.

I will invite you to come with me to a cottage built on its own hillock at Itafamasi. Its walls are a basket work of wattle twigs daubed with mud. Its roof is thatch, and its floors are beaten clay. A long veranda protects the entire front from rain and sun. The interior is divided into small rooms



CHRISTIAN ZULU HUSBAND AND WIFE.

by "wattle and daub" partitions. A glance into the bedroom will reveal a home-made bedstead, a few cheap chairs, a white bedspread, a chest for clothing, and the usual fittings of a humble home. The sitting room has a center table, covered with a scarf and adorned with a nice lamp and books.

A settee is in the corner; good chairs, a clock, pictures (mostly advertisements), all find their place. In the dining room is a table spread with chicken, well cooked, mashed potatoes and sweet, pumpkin, rice, gravy, native delicacies, cake, etc., and you will have no cause for grumbling at your fare at this table. At the teapot sits the mistress of the house, well clad, refined in appearance—a faithful wife, a good mother. Her husband will take you with pride to show you the gardens and orchard which they have planted together, and it is possible, though not probable, that he may forget his old Zulu nature enough to tell you that he has a good wife. I would not say that she is never cross nor untidy nor lazy. Nor would

I claim that a bit of neighborhood scandal never surprises her lips. There may be sad scenes laid up for sorrowful memory even in this home. She is not perfect. She would not fit her surroundings if she were. But there was that given her at Inanda Seminary before her graduation which has made her one of the few real home makers among all her Zulu sisters. She is the type of a goodly number, but they are still too few among the many.



NOMDAYI, TEACHER IN THE IRELAND HOME.

A change in the scene will show you another of these well-trained girls, married to a wretch of a man,—a drunken, lazy brute of a fellow. Her home is a hovel; her days are spent in toil to support her husband and large family. She has lost hope for herself, but she will work her fingers bare and her back crooked to clothe her family decently and send her boys and girls to school. The bad blood may show in the boys and declare itself in the girls, but the influence of her school days keeps her true to her ideals. She is one of those uncanonized saints, high in God's favor, though the object of man's pity or contempt.

Now come with me to Durban—not a good place for our girls to go. Temptations burn like a furnace there. Some few mistresses are like mothers to their black servants, others care nothing for their welfare. The

service is not always easy, for even white women have been known to scold and be unappreciative.

One evening, after speaking to a white congregation in Durban on what God had done for our black Christians,—a fact not always known even there,—a gentleman came to me and said: "I can bear testimony to the truth of what you say. I had one of your girls in my home for a number of years. My wife died, leaving me three little children to care for, and for three years that Zulu girl cared for my children like a true mother. She



A CHRISTIAN ZULU HOME.

kept them neat and clean, taught them good manners and morals, kept my house tidy, and in every way showed herself a true Christian woman." High praise, indeed, for one of our graduates, who has chosen English service as a calling. They are not always as efficient or faithful as this, and are doubtless often as black as painted by their mistresses, but their evil habits are not taught them at Inanda, but the good are.

The very countryside about Amanzimtote is still fragrant with the memory of Nyumbazi—a graduate of Inanda Seminary, and afterwards a teacher and sister and mother to the "raw" kraal girls who sought a shelter in Ireland

Home from heathen oppression. A perfect lady in manner, though going barefooted and bareheaded, always tastefully dressed, modest in demeanor, intelligent and bright in conversation,—she was a true yoke-fellow and loved sharer of the labor and counsels of her white sisters in the same service. In fact, one becomes in serious danger of becoming color-blind when coming under the influence of the personality of some of these ladylike, intelligent, Christian Zulu women. This girl actually poured out her life for the Master in the service of the school, dying of consumption about two years ago—a disease which some believe was contracted in the crowded rooms and unsanitary condition of Ireland Home. A few dollars would have rectified this, but they were not provided, and the Home was finally closed. Retrenchment has its sins to answer for, and they are not few nor small.

A little wattle and daub schoolhouse, with clay floors, iron roof and backless seats, sits just under the brow of the hill at Entinyane. We enter it, and every seat is crowded. Ten years ago, when Mr. Ransom began to preach there under a tree, it was all bare heathenism; now that little brown teacher at the desk has a fine school of well-clad, cleanly children, though they come from those kraals which you can see from the doorway. She has made a name for herself in this region as a good teacher, and is teaching English, morals and religion, dressmaking, cleanliness and industry to these bright-eyed, curly headed, intelligent, ebony hued scholars of all ages and sexes, who have risen in respect as we entered.

There are many of such graduate teachers in the common and higher schools of the colony. The graduates of Inanda Seminary are in great demand by other missionary societies, and by independent workers, and go far afield in such service. As teachers our girls are playing a notable part in the civilizing influences making such rapid headway among the Zulus.

There pass before my mind as I write, the bright, pure faces of pastors' wives whom I have met in their homes. These women stand as true and efficient helpmeets to their husbands in their often hard, unremunerated service. They are the leaders of the singing, teach the classes of women and children, are general dressmakers for the station, and care for their own families, which includes heavy field work in the planting season.

Neither are these women wanting when their husbands take up service for peoples of far lands. Dalita and Fannie are daring the fever of the Gaza lowlands for themselves and their children—as true missionaries of the cross as ever left Holyoke or Wellesley. Inanda Seminary has done a good work, but its largest work is before it. It has need for an endowment and for better equipment, that it may meet the constantly increasing need for a well-trained Zulu womanhood.

INDIA.

THE MADURA GIRLS' NORMAL AND HIGH SCHOOL.

BY MISS MARY T. NOYES.

THE main object of the Madura Girls' Normal School is the training for Christian girls, to spread the knowledge of Jesus among their own people. The motto which greets one's eye on entering the main hall is, "That our daughters may be as polished stones." The school is primarily for the daughters of our Christians, especially for those who, having passed through the mission schools of lower grade, are found worthy of further training. We do not, however, shut our doors to Hindu girls; but few Hindu parents are willing to send their daughters to a boarding school where they will come into such close contact with Christians, and where the iron rules of caste will be broken. This year there are a few Hindus in the boarding department, whose parents braved the displeasure of their caste people. The school has a large place to fill, as in the whole district of Madura, as large as the States of Massachusetts and Rhode Island together, there is no other normal school or school of high grade for girls.

At present there are upwards of three hundred pupils, more than half of whom are boarders. Many are refused admittance for want of means to support them. Most of the pupils are from poor families, and self-support is still a long way off, though we are slowly moving in that direction.

The system of education is based on the English Government Code, the school being submitted to government inspection and examinations. In the line of general education there are three departments,—primary, lower secondary and high school,—including eleven grades, from the infant class to the class preparing for the University Matriculation examination. There is also a normal department, where students who have completed the course of either of the three departments named above may be trained as teachers. The primary department serves as a practicing school for these students, its classes being taught by them under the supervision of trained teachers. The course of study does not differ essentially from that in use in England and America. The languages used are Tamil in the lower grades, English in the higher.

In the line of manual training are the kindergarten occupations, needlework and drawing. Instruction in singing is also given. Not the least important is the daily Bible lesson. The course for the lower grades covers the history of the Old and New Testaments. The upper classes make a more

critical study of separate books. Memoriter portions are assigned to each class.

While the school aims to train the girls to habits of neatness and cleanliness, it has seemed best that the mode of life of the boarding pupils should be the same as that in the average home. The girls wear the graceful costume of their country. The dormitories are unfurnished rooms, the girls

sleeping on straw mats spread on the brick floor. The food is the staple of India,—rice and curry,—served not on tables, but on the floor, the girls sitting in rows, each with her bowl in front of her.

Most of the actual teaching of the fourteen classes must be committed to an efficient staff of assistants. The two missionary ladies in charge find time to teach a few subjects, but the largest part of their work must necessarily be that of the general management of the school, the supervision of the work of the teachers, and the care of the large family of one hundred and sixty or more daughters. Many of the parents shift all responsibility for their children on to the shoulders of the managers of the school. They often say: "Now



A PASTOR'S DAUGHTERS IN THE MADURA SCHOOL.

she is yours. You, next to God, must care for her."

The spirit of the school has always been decidedly Christian and missionary. It is a pleasure to bear testimony to the Christian character and influence of the teachers, and to the spiritual growth evident among them. The morning and evening prayers, the school prayer meeting, the meetings of the Christian



KITCHEN WORK IN MADURA SCHOOL.

Endeavor Societies, are also times of seed sowing; and they have borne their fruit. Almost never has a pupil finished her course without confessing Christ. About eighty of the boarding pupils are members of the church, and many of the smaller girls who have not yet taken this step are leading sincere Christian lives. During the current year about twenty have united with the church, and others are asking to do so. The Christian Endeavor Society has proved valuable in teaching the girls to work for others. Out of their poverty they raise money to support a Bible woman in some neighboring villages. A few sometimes accompany her in her tours, and assist by their sweet gospel songs. Often special sums are raised by great self-denial for some especial object, as for the famine sufferers in the north last year. A large Sunday school for the little Christian day scholars and Hindu children of the vicinity is carried on entirely by the girls. Sometimes as many as a hundred heathen children attend. They have learned to be quiet and attentive, and seem interested in the Bible stories told by their young teachers.

What becomes of the pupils after they leave the school is a question often asked. It goes without saying that in a country like India, where an old maid is a curiosity, that most of them are married; some as soon as they leave, and others after a few years. But those who complete the normal course, an average of about twenty yearly, must teach two years, married or unmarried, and many teach for a much longer period. All of the mistresses of our Madura School, most of those in the other boarding schools of the mission, and in the Hindu girls' schools, both under mission and government management, are our graduates. We find them, too, assisting their fathers or husbands in village schools. And not only in our district, but to the north and south, as far as the Tamil-speaking country extends, may be found teachers who were trained in the Madura School. Some as they grow older become Bible women; some are doing a noble work as wives of pastors and catechists; a few have gone into hospital work. Wherever they are found,—in the school, the church, or the home,—they stand in marked contrast to the uneducated women about them.

I would like to introduce a few of these graduates to you. There is Jeyamani, for several years head mistress in our Normal School, since then at the head of a large caste girls' school in Madras, where she has married. She has a wonderful gift as a teacher. Everyone loves her, and her influence has been strong for Christ. In the Women's Hospital we shall find Janaki, mother of four beautiful children; a woman of lovely, refined manner, doing a splendid work for her suffering sisters. In another part of the city we may call at the pleasant home of Agnes Packiam, wife of one of our



THE SCHOOL WELL.

pastors; a woman whose beautiful face reflects her sweet Christian character, who is active in every good work, respected by everyone; a tower of strength to her husband. In another mission station is Sudamani, a most successful teacher for years; a woman of fine scholarship, great force of character, highly esteemed as a peacemaker among her people. In a village school is Elizabeth, daughter of a man who used to wear an iron cage around his neck in pursuance of a heathen vow. When she entered the school she seemed dull and unpromising, but she developed wonderfully as her heart was changed by God's Spirit. She has an especial gift with children, and in the boarding school where she first taught had a great influence for good among her pupils. She now assists her husband in his work.

Tell me, dear reader, has the twenty or thirty dollars a year which it has cost to educate these women, and hundreds of others like them, paid? The promise, "Cast thy bread upon the waters, and it shall return to thee after many days," is literally fulfilled every time the rice is strewn upon the fields of water, and grows and brings forth its harvest. But its truest fulfillment is in the hundreds of transformed lives, which are the fruit of the work, philanthropic, evangelistic and educational, of the past century in the mission field. Are you sharing in this great work?

TURKEY.

THE SMYRNA GIRLS' SCHOOL.

BY MISS ILSE C. POHL.

DURING the past seven years it has been my joy and privilege to be one of the workers in Smyrna; and now, as I am enjoying a year of rest and change, I love to look back upon this space of time, remembering how good God has been to us, and can I be else than grateful? For all along the line there has been progress and growth, so much growth I sometimes fear as quite to distress our dear ladies of the financial committee in Boston, for this child of their tender care is shooting up, outgrowing its present garments, and wanting many things in order to remain respectable.

The number of pupils has almost doubled in those seven years. I remember when we rejoiced that we had one hundred pupils on the list; now it is two hundred we are nearly completing, and every year brings us nearer to it. Even the boarding department, which in a city like Smyrna, where the girls have their homes close by, is not easy to fill, is crowded this year so that sisters have to share one bed.

More pupils of course necessitated more teachers, until now we have a staff of seventeen teachers, not counting special ones for fancywork. The course of studies has been perfected year by year, and now we are proud of a curriculum which in twelve years offers an excellent education, which would compare most favorably with that of any high school in America, embracing besides the fundamentals, algebra, geometry, zoology, botany, physiology, geology, physics, astronomy, rhetoric, literature, ancient to modern history, history of art, psychology, ethics and pedagogy, besides modern and ancient languages, music, drawing, painting, needlework and gymnastics. The most prominent part is of course given to Bible instruction, which throughout the school forms the first lesson each day. The school is graded into three years of primary, four of preparatory and five of collegiate studies. Our humble name of American School for Girls had to give way to the more pretentious one of American Collegiate Institute for Girls, which to live up to is the constant aim of those in charge.

Now don't say, dear friends, that a good deal of this is unnecessary for a mission school. Try and understand that Smyrna, a seaport, is a large city, with good native schools, yes, excellent ones from any standard but the Christian and moral one. There all instruction is free; we demand tuition. We must offer something good,—as good at least and better than their own native schools do,—to induce parents to send their daughters to us. And how much we want them to come that we may teach them the living Christ; to help them to form principles of high thinking and higher living; to show them the preciousness of their own souls; and to induce them to walk in the footsteps of our Lord, whom they know but in name in poor Turkey, Greeks and Armenians alike. We rejoice that we have a good number of Jewish pupils, and even two Mohammedan ones. Yes, we are ambitious to teach the best of science, literature and philosophy, but I dare answer for all my companions in that work that the single purpose before us is ever to teach the living Christ.

Can you realize the trials of a science teacher with almost no apparatus, with no room suited for the purpose of experiments; or of the geography teacher without sufficient maps and no globe; or of the teacher whose class recites in the parlor or teacher's sitting room, who must migrate with her troupe in the midst of a lesson because some visitors have come? And where will she find a corner, poor thing? for there is not one unoccupied in all the house. And yet the march is onward in spite of all.

Our purpose has always been to fit our graduates to be workers among their own people and in the various mission schools. But how could they teach well without the necessary training? For teaching is an art, and yet there is no normal training school in all Turkey. Feeling, then, the impor-

tance of a careful preparation of our girls for their life work, we have added in their senior year a course of pedagogy, with practical teaching under supervision in the primary departments. Of the seven girls you see in the picture* of the last graduating class, six are teaching in various fields,—one in Gedik Pasha, Constantinople, one in Adana, one in Marsovan, two in Smyrna and one in the Smyrna kindergarten. Every year workers are sent out from the school. Seven out of nine native teachers in our Smyrna school are our own graduates. The motto of the school, "Not to be ministered unto, but to minister," has spoken its message to their hearts. Apropos the life work of the girls, I should like to mention the two who have chosen nursing as their profession, and who are now in the second year of their training course in the excellent Scotch Mission Hospital in Smyrna.

The music department has developed so much since Miss Platt came to us. It creates a pure atmosphere, and makes discipline much easier. Strange that the Oriental, with all his passion and fire, has so little tone and pure music. But the girls learn to sing and to love it. It has been very sweet to me to notice the various groups during playtime around organ or piano, though they are old and almost worn out, singing the hymns they love.

"Where they sing, there rest in peace.
Evil hearts have no songs."

Among the school organizations the King's Daughters' Society is the oldest and most numerous. Its work among the poor of the city has made itself felt, and is well known where there is distress and suffering. Almost daily needy ones find their way to the school to ask relief, and daily groups of girls, accompanied by a teacher, go out to visit those who are too sick to come, and bring relief and the doctor and medicines, as well as food and a word of cheer and smiles of sympathy and love. The work undertaken is not small, and means great sacrifice, not only of time and strength, but of money as well. The expenses of the society amount from \$250 to \$300 a year, all of which is raised by about sixty girls and teachers, not one of whom is blessed with much of this world's goods. Missionary interest is kept alive and for seven years the society has supported a child in Bombay. She grew up to be an earnest Christian and a teacher, then died rather suddenly, and since then a little famine orphan has been adopted in the same school. There is a young orphan boy in one of the stores in Smyrna who owes all his education, from the kindergarten on, to the King's Daughters, and now a little girl is paid for in the kindergarten, for which our prayers go up. I wish I had time to tell you more of the society and their weekly prayer and missionary meetings, of our bed in the hospital, of the Christmas joy and Easter gladness which they bring to so many miserable homes, also of the

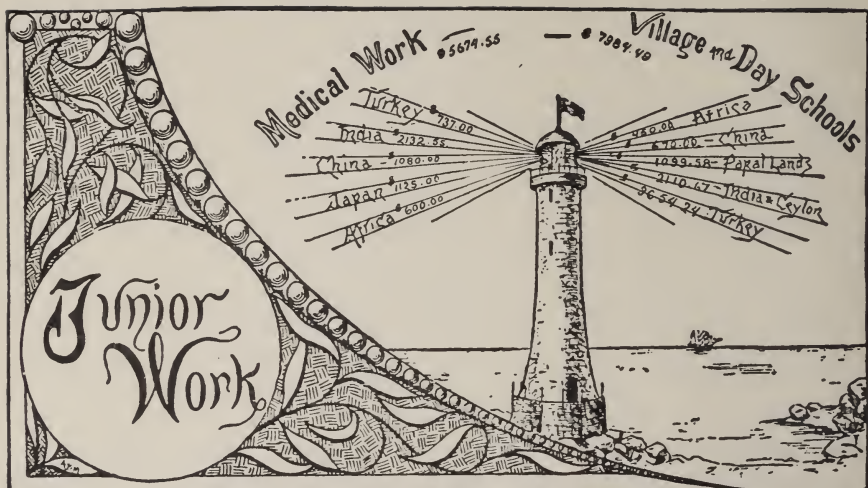
* See page 48.

previous Sunday afternoon meetings with the schoolgirls. But I must hurry and say a word of another society, started but two years ago. If the King's Daughters include the serious-minded and earnest girls who, after being tried at least one year as helpers, take upon themselves the title of King's Daughter, this other one includes the younger children,—the restless, mischievous element, which, however, is so warm-hearted and eager to help. The "Ready and Willing Club," nicknamed sometimes the "Rough and Willing Club," has about twenty-four members, whose busy little fingers have sewed during the past year an amazingly large number of garments for the poor, the material for which is bought with the pennies the children earn or save, and from the sale of such garments made by them as would attract friendly purchasers. Scrapbooks for the hospital and for sick children and boys are generously provided. How they love to give, and how well they do it! What an example one very poor girl among the older ones has been to me, who received less than one-half dollar a month of pocket money from a teacher, which should meet all her incidental expenses. She unhesitatingly subscribed half of that sum to the church, and manages to get along with the rest.

I wish I could acquaint you with the dear girls one by one, each one having such qualities as would make you love them. It is indeed a privilege to spend one's life in the service of opening to them the true meaning of life. But how we long to improve the school. It is getting so crowded,—not a corner of the house that is not needed for classroom; the apparatus from the primary upward is so imperfect; maps, globes, books, desks, blackboards, chairs, physical apparatus, a piano, everything is needed. Oh for the fairy godmother who would provide a little bounty for this dear Smyrna School,—this vigorous child, full of life and promise, who is wearing out its garments, whose frock is getting so short and shabby! But we will not worry, but trust that he who planted will water. Our Father is rich. He gave the growth, and he will provide.

THE growth of the Girls' Boarding Schools the last few years has been phenomenal. Appeals for the means for enlargement are constant.

REV. M. D. BABCOCK has said, "To launch a ship and neglect it is to lose it." In the end we shall be judged not alone by what we have done, but by what we could have done.



- To give light to them that sit in darkness John 1:9

PAGODA BELLS, OR MEDICAL WORK IN FOOCHOW.

BY DR. KATE C. WOODHULL.

(Concluded.)

DISPENSARY WORK.

As year after year passes the work in the dispensary is much the same, and yet no two days are quite alike. Cases of indigestion, chronic bronchitis, rheumatism, stiff limbs, skin diseases, ulcers, wounds and bruises, and inflamed eyes are varied with something peculiar for nearly each day. One day it is a woman with a needle in her finger. The patient is not more glad than the doctor when the mischief-making bit of steel is removed.

Another day it is a man who claims he has a needle in his throat. But examination reveals only the fact that some kind neighbor, in trying to relieve, had torn the throat with his nail, and given rise to much suffering. We give him some bread to eat and find that he can swallow all right. He is sent away with a vial of sweet oil to soothe his sorrows.

Another day a father brought his daughter, fourteen years old, with her bound feet gangrenous and ready to drop off. "Could we heal them?" "No, but she can be relieved of her suffering by having the feet amputated."

But we cannot persuade them to leave her at the Hospital. They think a girl with no feet is not a very good result of Western healing. They said

as their final decision, "If you can restore the feet we will bring her to the Hospital."

A SPECIMEN OPIUM CASE.

One evening messengers came for us to go to a young woman who had taken a suicidal dose of opium. We called chair-bearers and made hasty preparation, and were soon on our way. We found a room full of excited people,—bound-footed women, large-footed women, men and children,—all trying to arouse the patient from her deep sleep. "Save her, save her! Use some good medicine and save her!" was repeated over and over again as we entered the room. This was varied by an occasional: "Do we need to be afraid? Can she live?" After the first excitement was over they were all attention to help us and bring what we needed. A tiny tablet of apomorphia and plenty of hot water soon did the work of washing out the stomach. But it was very difficult to keep the patient from sleeping. The limbs refused to do their duty, and they were obliged to lift her bodily back and forth across the room. Never did little feet look more helpless than hers, dangling about as her frantic rescuers tried to make her walk. After hypodermics of strychnia she began to gain strength, and the family were delighted when they found she was using her feet again. Soon she was able to walk with very little assistance, but it required constant exertion to keep her from sleeping. We stayed with her until midnight, when it seemed safe to leave her. We heard the next morning that she was doing well, and seemed as glad as were her friends that her foolish anger had not resulted fatally. We were not able to learn the cause of this strange freak. The Chinese sometimes swallow opium when they suddenly become angry from some trifling cause.

A COMPLIMENTARY TABLET.

* Complimentary tablets are brought through the streets in a gayly decorated red sedan chair, accompanied with a little band of musicians, and fire-crackers are brought to be exploded upon arrival at the Hospital, and again when the tablet is fastened upon the wall.

When one of these came one day we asked them to wait until we could take a photograph. The boy standing at the left, holding a basket, is a little cake and cracker merchant, who did a big trade and nearly emptied his basket while they were waiting for the photographer.

The chief musician, who played the big brass horn, does not appear in the picture, as he refused to be photographed.

The Chinese characters on the tablet are "Sìng miêu mǎk mìngh," mean-

* See January number, page 26.



BRINGING A TABLET TO THE HOSPITAL.

ing, "Wisdom that cannot be expressed." The small characters on the right read, "Presented to the lady doctor Hó, from Great America." On the left is the name of the donor.

THE HOSPITAL ASSISTANT.

When the Boxer trouble came in 1900, all the patients left the Hospital. Mrs. Ling, the Hospital assistant, was much alarmed at first, and thought she must leave, and go to her home in the country for safety. We told her we should be glad if she could stay, but wanted her to feel free to do as she thought best, as we could not tell whether or not there was real danger. She decided to remain, and we were very glad that our dispensary was open all through the vacation, as it was the only mission hospital that was not closed.

Mrs. Ling has been very happy working in the Hospital since she graduated. She has proved herself efficient in many ways in relieving me of care in the general oversight of the Hospital. She has had the care of the operating room, preparing for operations, sterilizing dressings, etc. In the more important daily surgical dressings she has been my right-hand woman.

The study of medicine is so absorbing and so fascinating, that if we are not very vigilant we shall find our medical students falling back in spiritual things. In our medical schools we need to nurture carefully the spiritual life begun in the literary schools, that we may help to attain unto their best in spiritual growth these young people who have devoted their lives to the responsible work of physicians.

After we had been engaged in medical missionary work a few years, we decided that the most efficient way for a missionary physician to do evangelistic work was to work with and through their medical students; that most of the time we could spend in strictly spiritual teaching should be devoted to them.

Our medical students are a chosen few, selected from the graduates of our mission schools. But we all know how much these students, who are the choicest results of missionary schools, need help. How far short most of them come of knowing how to enter in to their rich inheritance as "heirs of God and joint heirs with Christ," of being fellow-workers together with God! If we can strengthen and stimulate them to become zealous, earnest, consecrated workers, we shall do much to increase the efficiency of the medical missionary work as an evangelistic agency. If these medical students can get a hunger for spiritual growth and a love for soul-saving, if they can learn to depend on the teaching of the Holy Spirit and live the overcoming, victorious life, they will be an ever-increasing power on the evangelistic side of our work.

THE MESSAGE OF THE PAGODA BELLS.

One stormy night in winter the bells on the pagoda rang out suddenly and sharply. This time the message was for the sons and daughters over the sea, in the home-land. It said: "Awake thou that sleepeth! The day fleeth away and the night cometh. What thou doeth, do quickly! The Destroyer is doing a deadly work, and is blasting the fruit of this great land of China!"

The fierceness of the storm passed, but the sweet chime kept on, and it sang the Saviour's words, "Other sheep I have which are not of this fold. Go out to the heathen, and gather them in, that there may be one fold and one shepherd."

And when winter had passed, and the summer breezes played with the little-bronze tongues of these same bells, they seemed to be singing: "Tell it out among the heathen, this glorious message of salvation. Tell the poor people who know no consolation in times of distress and sorrow except to pray to gods of wood and stone, tell them that the Lord is good. Tell the heathen mother, in her stony grief over her dead child, that 'Like as a Father pitieth his children so the Lord pitieth.' Oh, tell them ere it is too late!"

And one beautiful starlit night the message of the soft bell chimes was: "They that turn many to righteousness shall shine as the stars forever and ever." "He that winneth souls is wise."

Sweet pagoda bells! May your messages not go unheeded!

HELPS FOR LEADERS.

ENLISTING THE SUNDAY SCHOOLS.

BY MISS HELEN S. LATHROP.

BECAUSE of the lack of mission circles in most of our churches, great numbers of children are growing up without any missionary knowledge. Yet many of these children are in the Sunday schools, and since it is left to the Woman's Board to present work and secure contributions in primary and intermediate departments, we would plan for an active campaign in this largely neglected field. How can we most effectively reach these children? It was recommended at Pittsfield that a secretary be appointed in each Branch to have this work in charge; to interest the children in the needs they can relieve, and to urge that they be taught to give regularly by the use of the envelopes prepared for this purpose.

Some Branches have already been very successful in presenting information regarding definite work to children's classes, and asking from them a

definite sum, proportionate to their membership, for its support. Even young children are quick to understand and respond to an appeal they can appreciate, and are enthusiastically loyal to what touches their sympathy. We believe Sunday-school leaders will welcome such work, if it is rightly presented, for the sake of its broadening and developing influence upon the little ones in their charge, and will gladly give a few moments once a month to its consideration.

An object talk which holds the eyes as well as the ears will make heathen life far more real than any written appeal, and we suggest that some story-teller in each Branch prepare a story of child-life in mission lands, and go and tell it to the schools in her territory,—of the sad lot of the child widow in India; the undesired girl baby in China, and the pity of her little bound feet; the life of a boy on the Pacific Islands; the terrors of slavery and cruelty overshadowing the children in Africa, etc. The *Dayspring* has rich material for such a tale, and, with a little ingenuity, dolls can be dressed to represent its characters, and the recital of their experiences be made very realistic. Pictures also can be found in *LIFE AND LIGHT* and the *Dayspring*, and when pasted on a strip of manila paper or ribbon folded back and forth, they are effective for use, and easily preserved.

It is not well to waken sympathy without giving it opportunity for expression, and such a story should be followed by a definite appeal, either for some Branch work of which the school can be kept informed by quarterly letters, or for the distinct work which the Board places in the hands of the children from year to year. Special material is always prepared for this, to be obtained from the Rooms in Boston.

We need the help of the Sunday schools for the sad and neglected child-life of every land. Let us enlist them not only for the dollars they will give, but for the sake of that of far greater importance,—the training of the children's hearts and minds which alone will make them intelligent, systematic supporters of the great work of Christ's church.

EXTRACTS FROM RECENT LETTERS.

FROM MISS LUCILE FOREMAN, AINTAB, TURKEY.

Some of our girls are such a comfort, and some of the old graduates are doing so well. Our Bible woman is here now for a little rest and change. She is one of ten thousand,—she lives always so near the Master. I do not know of anyone anywhere of whose Christian character I think more highly. Some of the young men under Mr. Merrill's guidance are blossoming out

wonderfully. Three of them went out to visit some of the villages. They have a true, self-sacrificing, evangelistic spirit. Among the young Gregorians there is a very hopeful movement. A young girl, a Gregorian, who comes to see me often, and who is a true Christian, I believe, has formed a society for young women to meet and study the Bible. You know the Gregorians go to church on special occasions long before daylight. During Easter week this young girl went and found the church full of women. She felt led to speak to them,—an unheard-of thing in that church,—and after quite a struggle with herself she arose and gave them a talk. Many were much helped, but others did not like it at all,—they thought such a young girl had no business speaking in the church. She has had to bear a good deal of persecution, but she goes right on.

The Gregorian girl who graduated from our school two years ago, and who became an earnest Christian while in the school, is still true. She has very little opportunity to come to church, or anything of that sort, but she continues reading the Bible, and takes advantage of occasional visits to me to talk about the subject which always seems uppermost with her.

We have such a nice Gregorian in the class this year. I had such a good talk with her this morning. She is anxious to learn all she can, so as to be ready for her work next year. She will teach in the Gregorian school, and will have a grand opportunity to work.

FROM MISS ABBIE G. CHAPIN, PEKING, CHINA.

Thank you all for all your kind interest, and the assurances that not only during the one time of danger, but all the time, we have the upholding prayers and faith of workers at home.

I cannot express to you the comfort and strength derived from the knowledge of this during those awful days, and in the midst of the present peculiar and oftentimes trying, perplexing circumstances and conditions.

There has been so much to praise God for in the opportunities of work among the remnant of our people gathered here. The four little day schools, the systematic reading done by most of the women, and the different meetings, have all been a joy; while, on the other hand, we are watching anxiously and prayerfully the effect upon these "babes in Christ" of the varied and strange experiences,—persecution, suffering, danger, deliverance; want, then plenty; seeming triumph over their persecutors; indemnity received; then those whom they deem worthy of punishment bribing the officials, and now becoming boastful robbers out in the villages; in short, the whole chaotic outlook for the future as well. These things are trying their faith and Christian character as it has not been tested before; and I would bespeak for

them and for us your prayers, that out of these testings the church here may come forth stronger, purer, better fitted to enter the doors of opportunity, which we believe will open up as never before. It seems to me that just at the present crisis God is calling us to more "prayer work" than anything else.

FROM MISS ESTHER B. FOWLER, SHOLAPUR, INDIA.

I have much to be encouraged about, and much that has made me very happy in connection with the school. As a result of taking two of my teachers to see Pundita Ramabai's work, they started a morning prayer meeting with the girls. It has been faithfully kept up for three months, and the girls as yet show no signs of tiring of it. They rise at half-past four or five o'clock and have the prayer meeting, and then go to their day's work. I had previously started a noon prayer meeting, fifteen minutes at the close of the morning session, and that, too, they wanted to keep up, even after the other had been started. I do so want the spiritual life of the girls to grow and develop, that they may be strong Christians; and they have so few advantages for its development, and so much to keep it at low ebb. I am sure that the atmosphere is different since we have had these meetings, though, of course, the girls are by no means perfect.

A few weeks ago I went to Poona, and while there was taken sick, so that I could not come back at the appointed time, and my letters miscarried; so that one day all were quite anxious about me, and especially my head teacher, who is a very faithful and loving friend. She was so anxious that she suggested to the matron that she should go to Poona to see what was the matter. Some of the older girls overheard the conversation, and they held a council, and decided that they would give up their weekly allowance of wheat and meat, and give the money to the teacher to pay for her ticket. My letters arrived the next morning, and I followed soon after, so there was no opportunity for her going. But I was quite touched when the teacher told me of it afterwards, and of how much they had prayed for me.

This teacher told me the other day that she felt that all the blessings that had come to our school were in direct answer to prayer, because we had prayed so much about and for the school. Before it was built we prayed for the money; it was opened with prayer, and we have prayed so much for its success, and for the girls, and for God's blessing upon all the work done in connection with it. And the dear friends at home who are helping with their money and prayers are not forgotten, but are constantly mentioned in our prayers here.

Our Work at Home.

SHALL SINGLE LADIES WORK IN DANGEROUS PLACES?

BY MRS. L. S. CRAWFORD.

A SCHOOLBOY athlete said to me not long since, "When I go into a foot race I go with the thought that I will win, if it kills me, and I think that is the way to run." The boy actually faced death every time he ran a race. Life after life has been laid down in the endeavor to reach the North Pole. I do not say whether or not the good to be gained is worth what it costs, but it is a fact that, for lower and higher motives, life is constantly hazarded. It is often risked in the pursuit of wealth, not only by those who undertake the rigorous life of the Klondike, but by those whose brains are overworked in the office. A missionary from Africa brings the report that in the construction of an African railway a man's life was given for every rail. Employees on railroads, in mines, in powder mills, are in positions of danger. No one questions the duty of a fireman to risk his life to save life; of the nurse and physician, or it may be the unprofessional friend or neighbor, to voluntarily expose themselves to contagion that may prove fatal.

When these are the conditions of the life we live in this world, what shall we say when Christ's distinct work calls the Christian to place his life in hazard. I make no distinction between the foreign missionary and any other Christian. The question need not be answered by me, only to ask it calls to the minds of all of you, first, our Saviour's example—he "laid down his life." And his words come at once to your minds: "He that loveth his life shall lose it." "He that loseth his life for my sake shall find it."

Let us assume, then, that the Christian life and work may sometimes demand the life of its workers. This may be on foreign missionary ground; it is not unknown in lives of service at home. Many have given their lives for Christ's sake who have not died by violence. And what matters it how the life is given if only the service is rendered?

But some, granting this, would still say, "Are there not certain positions of danger in which we should place only the strongest ones?" Yes; difficult, dangerous places should be filled by the strongest. But what kind of strength does the Lord's work need? Is it physical strength only? Because men are physically stronger than women can they attempt every form of missionary work?

It is unnecessary to answer this question for those familiar with the work in mission fields that is peculiarly woman's work. You fully understand that, in the "diversities of gifts," woman has a work on mission ground that none but woman can do. But, again, some do ask, "Cannot all that is necessary be done by the wives of missionaries, who do not stand so alone and unprotected as does an unmarried woman?" We must bear in mind that the missionary wife and mother has an especial work of her own in making felt the mighty influence of a Christian home. While she conscientiously gives as much time as possible to outside work, we must remember that we cannot afford to have her neglect her home. Her life must be an example of the life of a home maker, for many homes are influenced by hers. I wonder if those who ask this question realize the magnitude of our educational work in foreign lands, or how large is the socialistic, evangelistic, medical and literary work done by women whose whole time is given to it. As well might we ask if married women with families might not be the presidents of our home colleges, or in charge of our social settlements.

Had I not recently heard one of the best of men, devoted with his whole soul to certain lines of missionary work, say that nothing would hire him to send his daughter where some of the missionaries of our own Board are working,—had I not heard this remark from an exceptionally devoted Christian, and one having far more of the missionary spirit than most men have, I should have thought this discussion unnecessary.

The remark I refer to was not drawn out by the unusual events of the past year in China, nor by the occurrence in Bulgaria that so fills our thoughts to-day, but by the life lived by our missionaries in times of comparative quiet.

If, in our discussion, we consider only the danger of death, our questionings and our fears must apply not alone to young women, but perhaps even more to men, and they must include not only mothers, but children. In one respect, however, the unmarried woman, especially during her first years of work, is under a peculiar tension. She is more alone than her associates; and, while still young and inexperienced, is often called upon to stand alone in her opinions, not finding it always possible to agree in judgment with her associates, even though they may be her seniors. To take this independent stand is hard on the nerves of a conscientious, sensitive young woman. We all know that a man takes such things more easily, and that a married woman leans on her husband.

In this respect, and only in this, it seems to me the unmarried woman's position differs from that of other missionaries. Most of us consider that even this need not debar our young women from the foreign work. We do think it best that their first years should be made as free as possible from unnecessary responsibility, that they should have all the help they can from their associates. We have seen many of them triumph over difficulties, and grow strong under the discipline. Health has sometimes suffered, but women in America are not insured from breaking down nervously.

When a missionary woman suffers violence,—an unusual occurrence,—the world is aroused in her defense. Some months ago Miss Stone was going quietly about her work. We knew her, but the world did not. Now the world is interested in her behalf. But the world must re-

member, in connection with these terrible months, the years of service in the past, compared with which these months are but a brief portion, and the experience they have brought a mere incident.

We must think, not only of the comparatively few missionaries who have suffered harm or violence, but of the great body of workers who have been spared that test. We must think of the mightiness of the work done by women who have given, and had strength and opportunity to give, long, faithful, earnest lives to missionary service. Think of them, one by one, as you know them. Think of the teachers who have given, and are giving, their lives to transforming girls. Think of what they have accomplished. Think of those who have healed the sick, whom custom and prejudice debarred from other human aid. Think again of our Miss Stone, of the work she has done, the band of workers she has trained. Even if death comes to her, would she—shall we—dare say that that work had better not have been done?

Even now, when events are impressing on us with especial emphasis what the work costs in human life,—now, when a more than ordinary sacrifice has been made,—even now, can we say that the loss shall be considered in comparison with the gain?

OUR BOOK TABLE.

Men of Might in India Missions: The Leaders and Their Epochs, 1706-1899. By Helen H. Holcomb. Published by Fleming H. Revell Co. Pp. 357. Price, \$1.25.

Mrs. Holcomb has rendered essential service to any who wish to make a study of missions in India, for her vivid biographical sketches of thirteen prominent missionaries to this country cover the development of Christian missions here. While there were others of commanding influence and usefulness besides these thirteen, yet these represented different denominations and different types of workers. Starting with Ziegenbalg, in the eighteenth century, one can trace the history and growth of the Christian Church in India until the very end of the nineteenth century. Numerous illustrations and a copious index add to the value of the volume.

James Gilmour of Mongolia. By Richard Lovett, M.A. Published by The Religious Tract Society, London. Pp. 336.

This well-known biography of one of China's greatest missionaries was published nearly ten years ago. It might almost be called an autobiography, as it is largely made up of his diaries, letters and reports; and Mr. Lovett's work is that of editing and arranging. Wherever one opens the book, it is of such absorbing interest, that it is hard to lay it down. In his preface note the author says: "James Gilmour has set before this generation a noble example of absolute devotion to duty; of self-sacrifice that shrunk from no cost in the service of the Mongols and the Chinese; of steady perseverance in a hard pathway, even when the eagerly longed and prayed for tokens of progress were not vouchsafed."

The Chinese Boy and Girl. By Isaac Taylor Headland. Published by Fleming H. Revell Co. Pp. 176. Price, \$1.

Those who were charmed by the "Chinese Mother Goose Rhymes," which appeared in the holiday season a year ago, will welcome a book gotten up in similar style of illustration and ornamentation, and by the same author. This book introduces us to the nursery, schoolroom and playground of the multitudinous Orientals; and they seem to be having a merry time, in spite of flood and famine and all the woes that infest that great empire. Our young people in Sunday schools and mission circles will feel more in touch with their contemporaries in China after examining this attractive volume.

SIDELIGHTS FROM PERIODICALS.

WHETHER or no the Chinese should come freely to our shores is a subject again up for discussion naturally, and of those who discuss it are Joaquin Miller in the *North American Review*, December, under the title, "The Chinese and the Exclusion Act"; Sunyome Pang in the *January Forum*, "The Chinese in America"; and Senator Boies Penrose in the *Independent*, January 2d, "Chinese Exclusion." Dr. Martin, President of the Imperial University at Peking, pays, in the same number, a tribute to China's "Grand Old Man," Li Hung Chang, additional to an article upon his life and work previously published in the *Independent*.

The World's Work, January. "American Machinery forever"—in Spain," Edward Loury.

Nineteenth Century, December. "Child Settlers for South Africa," Francis Stevenson, in which the scheme is set forth of sending children from orphanages in England to South Africa, to become material for the future upbuilding of the people.

Forum, January. "A New Era in Mexico" is in optimistic vein. Prof. Paul Reinsch shows that Mexico has passed some doubtful and troublesome stages, and "in political affairs a régime of security has been established by a group of able men under the veteran president." Progress in industrial life is expected to be rapid in the next decade. Such conditions of prosperity, if realized, promise good to our mission enterprise in Mexico.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPICS FOR 1902.

January.—Paul to Constantine. From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century. Early Missionaries; The Field; Results; The Converts; Early Women Martyrs.

February.—The Work of the Board in Constantinople. The Historic City; Evangelistic Work at Gedik Pasha; The American College for Girls in Constantinople.

March.—Constantine to Charlemagne. From the Christianization of the Roman

Empire to the establishment of the Christian Empire of the West. Fourth to ninth century. The Triumph of Christianity; Its Growth—In Countries of Western Europe—In Central Europe—In Asia; Women Missionaries; Rise of Mohammedanism.

April.—Charlemagne to Bernard of Clairvaux. From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to twelfth century. The second great Triumph of Christianity; Progress in Northwestern Europe; in the Slavonic Regions and Early Russia; Princess Olga; In India, China, and Africa.

May.—Our Present Work in Bulgaria and Macedonia. Sketch of the Mission; Evangelistic Work; The Mission Schools.

June.—Bernard of Clairvaux to Luther. From the Crusading Church to Luther. Twelfth to sixteenth century. The Crusades; Monks and Monasteries; Francis of Assisi and Savonarola; Catherine of Siena; Progress in Europe and Asia.

July.—Our Present Work in Spain and Austria. Schools; International Institute for Girls in Spain; School for Girls in Krabschitz; The Bible Women and their Work in Spain and Austria.

August.—Book Reviews. Three Late Missionary Books.

September.—Current Events. Conditions in Mission Lands; Latest News from the Missions.

October.—Luther to the Halle Missionaries. From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Seventeenth to eighteenth century. The Reformation; Missions to North and South America; Progress in Asia; Francis Xavier.

November.—Thank-Offering Meetings.

December.—The Halle Missionaries to Carey and Judson. From the Foundation of Early European Societies for the Propagation of the Gospel to the beginning of Nineteenth Century Missions. Eighteenth to nineteenth century. Danish Missions, Christian Frederic Schwartz; Moravian Missions, Count Zinzendorf; Mission to Greenland, Hans Egede; Organization of Modern Missionary Societies.

TOPIC FOR MARCH.

After a pleasant afternoon devoted to the present conditions of our work in Constantinople last month, we return to our study of missions as given in the second chapter of *Via Christi*, entitled "Constantine to Charlemagne." The following questions may assist leaders in preparing their programmes:—

1. What was the first great national triumph of Christianity, and what events led to it? Pages 39-42.

2. Describe the founding of the Nestorian Church. Pages 42-44.

3. What was the effect of the invasion of the various tribes into Rome and Gaul? Speak of Martin of Tours—the soldier bishop and founder of first monastery in France. Pages 44-47.

4. Describe the rise of Mohammedanism and the Hegira, and tell of the life and work of Boniface. Pages 47-50.

5. What was done in Ireland by Patrick? in Scotland by Columba? in Gaul by Columban? in England by Augustine? Pages 50-61.

6. Trace the progress of Christianity through Central Europe; its introduction into China and India. Pages 61-67. An addition to the interest of the afternoon would arise by an enumeration of the great events as found in Table No. 2, by a special reference to the great names of the period, and the great productions from the fourth to the ninth century. Extracts from the literature of the period will be found on pages 68-82. The progress of the translation of the Scriptures during this period is of great interest. In the fourth century the translation into Abyssinian and into Gothic by Ulfilas was produced. The Latin Vulgate translation by Jerome, and the Armenian by Mesrob, were made early in the fifth century. The translations into Anglo-Saxon and Arabic were made in the opening years of the eighth century.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1901, to December 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 15; Calais, Aux., 28; Camden, Aux., 19.75, Prim. Dept., S. S., 5; Orland, Collection Hancock County Conf., 1.65; Somesville, Aux., 4.66; Waldoboro, Aux., 7.35,	81 41
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bethel, Aux., 5; Cape Elizabeth, South Cong. Ch., Aux., 10; Freeport, Aux., 2; Gorham, Aux. (of wh. 25 const. L. M. Mrs. Leon O. Glover), 38; Minot Centre, Ladies, 16; Portland, St. Lawrence Ch., Aux., 8, Second Parish Ch., Aux., 10, State St. Ch., Aux., 24.55; Westbrook, Miss Fannie E. Lord, 25. Less expenses, 4.54,	134 01
Total,	215 42

NEW HAMPSHIRE.

A Friend, 10; Hopkinton, A Friend, 40 cts.,	10 40
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Bath, Cong. Ch. and Soc., 2; Campton, Aux., 17.60; Concord, Aux., 68.50; Lebanon, West, Aux., 26.75; Swanzey, Aux., 10.50; Wilton, Second Cong. Ch., C. E. Soc., 10,	135 35
Total,	145 75

LEGACIES.

<i>Claremont.</i> —Legacy of Mrs. Mary E. Whitcomb, through Treasurer of New Hampshire Branch,	363 53
<i>Orford.</i> —Legacy of Miss Myra S. Lane, through Treasurer of New Hampshire Branch,	112 25

VERMONT.

<i>Townshend.</i> —Nancy B. Batchelor,	1 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bradford, C. E. Soc., 6; Burlington, College St. Ch., 42.55; Chester, 13; Essex Junction, 3; Ludlow, 9; Middlebury, 12.85; Newport, 24; Port Mills, 7; Springfield, 26.96; St. Johnsbury, North Ch., 35.20, C. E. Soc., 8, Jr. C. E. Soc., 6; Westford, 7; Westminster West, 8.70. Less expenses, 69.40,	139 86
Total,	140 86

MASSACHUSETTS.

Mrs. H. S. Nichols,	10 00
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Chapel Ch., 138.70, South Ch., 100.65, C. E. Soc., 15; Lawrence, South Ch., 10.05; Lexington, Hancock Ch., Miss Hamlin's S. S. Class, 7; Malden, Cong. Ch., Prim. Dept., S. S., 10; Melrose, A Friend, 2,	283 40
<i>Avon.</i> —Selma Loven,	1 00
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Harwich, Aux., 13; Hatchville, 2; North Falmouth, 12.62; South Dennis, Aux., 10,	37 62
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Canaan Four Corners, Aux., 1; Housatonic, Aux., 8.80, Th. Off., 6.75;	

Lee, Second Ch., Aux., 119.46; Pittsfield, First Ch., Aux., 5; Sheffield, Aux., 14.07,	155 08
<i>Dalton.</i> —S. S.,	20 90
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. Soc., 6.50; Salem, Tabernacle Ch., A Friend, 1, Y. W. Aux., 30,	37 50
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 20; Jr. C. E. Soc., 3; Greenfield, Aux., 25.90; Northfield, Aux., 23.80; Orange, Aux., 15.39, Little Light Bearers, 3.46; Shelburne, Aux., 27.96,	119 51
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Hadley, Aux., 43; Hatfield, Wide Awakes, 20; Northampton, Edwards Ch., Aux., 139.69, First Ch., Aux., 132.55,	335 24
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Y. W. C. A.,	148 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Waldo Ch., Aux., 10; Easton, Aux., 9.50; East Norfolk, C. E. Union, Holbrook, C. E. Soc., 15; Braintree, C. E. Soc., 25; Hanson, Aux., 19; Quincy, Aux., 22.10; Plympton, Aux., 6; East Weymouth, Aux., 33.75; South Weymouth, Old South Ch., Aux., 32.40; Wollaston, Miss. Study Club, 30,	202 75
<i>North Attleboro.</i> —Aux.,	6 30
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Ashby, W. Union,	10 00
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Attleboro, Aux. (with prev. contri. const. L. M. Miss Lizzie W. Perry).	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Blandford, Aux., 31.25; Chicopee, First Ch., Aux., 1, Third Ch., Two-Cent-a-Week Band, 10; Palmer, First Ch., Aux., 6; Springfield, First Ch., The Gleaners, 10, Park Ch., Aux., 11.93,	70 18
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Arlington, Bradshaw Miss. Assn., 1.83; Boston, Mt. Vernon Ch., Aux., 83, Park St. Ch., Aux., 28, Shawmut Ch., Aux., A Friend, 25; Brighton, Aux., 92.21; Brookline, Leyden Ch., Aux., 42; Cambridge, First Ch., Aux., 107, Shepard Guild, 4.25, Pilgrim Ch., Aux., 7; Chelsea, Central Ch., Cradle Roll, 14.82; Dedham, S. S., 10; New Dorchester, A Friend, 40 cts.; Dorchester, Pilgrim Ch., Aux., 5, Second Ch., Y. L. Aux., 102.57, Jr. C. E. Soc., 25, Village Ch., 10, Y. L. M. Soc., 20; Hyde Park, Aux., 115.22; Jamaica Plain, Central Ch., Cradle Roll, 14.27; Medfield, District Meeting, 1.61; Newton, Eliot Ch., Prim. Dept., S. S., through helpers, 6; Norwood, M. C., 10; Roxbury, Eliot Ch., Aux., 14, Eliot Stars, 17.53, Immanuel Ch., Aux., 45; Somerville, Broadway Cong. Ch., Aux., 30, Franklin St. Ch., Aux., 53, Winter Hill Cong. Ch., Aux., 10, Y. L. M. Soc., 50; Waltham, Aux., 45; West Newton, Second Cong. Ch., Aux., 22.16,	1,013 92

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Hubbardston, Aux. (with prev. contri. const. L. M. Miss Sarah A. Howe); Worcester, Plymouth Ch., Aux., 25, Union Ch., Aux., 25, 50 00

Total, 2,500 50

LEGACIES.

Boston.—Legacy of Lucretia D. Watson, Geo. W. Dorr, Francis J. Dyer, Henry A. Clifford, Exrs., 1,000 00

NOTE.—Legacies amounting to 520, reported in January number of LIFE AND LIGHT, were as follows:—

Brockton.—Legacy of Mrs. Catherine Keith, Preston B. Keith, Exr., 500 00
Worcester.—Legacy of Albert Curtis, 20 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Newport, Aux., 5.75; Peacedale, Aux., 20.25; Pawtucket, Swedish Ch., Cradle Roll, 2.35; Saylesville, Mem. Chapel, C. E. Soc., 3.12; Seekonk and East Providence, Aux., 3; Woonsocket, M. B., Jr. C. E. Soc., 2; Providence, Beneficent Ch., Jr. C. E. Soc., 3, Pilgrim Ch., Aux., 56.36, Laurie Guild, 10, C. E. Soc., 7.75, Plymouth Ch., Aux., 10, 123 58

Total, 123 58

LEGACY.

Newport.—Legacy of Mrs. Eliza D. W. Thayer, Francis B. Peckham, Exr., 5,217 78

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 11.50; Danielson, Aux., 23.50; Jewett City, Aux., 5; Lisbon, C. E. Soc., 5; New London, First Ch., Aux., 17, 1st Off., 54.42, Second Ch., Aux., 23, 2nd Off., 162.57; Stonington, First Ch., Aux., 25; Windham, Aux., 16.50, C. E. Soc., 10; Norwich Town, Aux., 18, 371 49

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 41.25; Ellington, Aux., 77; Farmington, Aux., 35; Hartford, Asylum Hill Ch., Aux., 2; Farmington Ave. Ch., Aux. (of wh. 50 by Mrs. Nathaniel Shipman const. L. M.'s Miss Elizabeth Hubbard and Mrs. William H. Stevens, 25 by Mrs. William P. Williams const. L. M. Miss Florence M. Griswold, and 25 by Mrs. Charles R. Burt const. L. M. Miss Lorraine Seymour Brown), 296.50, First Ch., Aux., 303, Prim. S. S. Class, 5, South Ch., S. S., 25; Manchester, Second Ch., Aux., 62.70, C. E. Soc., 15, Jr. C. E. Soc., 15; Unionville, Aux., 23.30, 810 75

5 00

New Haven.—Mrs. Wm. B. Danforth, Treas. Bethel, Aux., 3.90; Branford, Aux. (75 const. L. M.'s Miss Julia Dwight, Miss Mary Dwight, Mrs. Samuel G. Cooke), 77; Bridgeport, South Ch., Aux., 105.74; Brookfield Centre, Aux., 8.50; Canaan, Pilgrim Ch., Aux., 9.50; Centrebrook, Aux., 10; Cromwell, Aux., 69; Danbury, Aux., 7; Derby, First Ch., Aux., 7.30; Litchfield, Aux., 45.50, Cradle Roll, 5.23; Madison, Aux. (with prev. contri. const. L. M.'s Mrs. D. Eugene Kelsey, Mrs. Ellen Redfield, Miss Etta

Bishop, Miss Georgiana Scranton, Mrs. James U. Conklin, 120; Meriden, First Ch., Aux. (250 const. L. M.'s Mrs. David Smith, Mrs. H. S. Wilcox, Mrs. A. S. Lane, Mrs. E. J. Doolittle, Mrs. N. U. Beckwith, Miss Sallie Collins, Miss Annie Ives, Miss Sarah Tucker, Miss Susie Dunham, Mrs. Amelia S. Newell), 260; Meriden, Centre Ch., Aux. (25 by Mrs. F. P. Griswold in mem. of her mother, Mrs. Wm. S. Hull, const. L. M., Mrs. Wilbur F. Smith), 57; Naugatuck, Aux., 20; New Canaan, Aux., 3.35; New Haven, Ch. of the Redeemer, Aux., 101.65, English Hall, Aux., 5; Newtown, Aux., 4.45; Northfield, Aux., 30.40; North Haven, Aux., 21.21; North Madison, Aux., 9.66; Norwalk, Aux., 37.75; Plymouth, Aux., 43; Portland, Aux., 10.25; Salisbury, Aux., 40; Stamford, Aux., 25; Stratford, Aux., 5; Warren, Aux., 29.25; Washington, Aux., 20.70; Watertown, Aux., 10; Westbrook, Aux., 14; Westport, Aux., 24; Whitneyville, Aux., 12.40; Winsted, First Ch., Aux. (25 const. L. M. Mrs. Margaret Colt), 46.60, Second Ch., Aux., 55.05, 1,351 39

Total, 2,538 63

NEW YORK.

Golden's Bridge.—A Friend, 1 40
Parna.—A Friend, 1 40

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 40, C. E. Soc., 20; Aquebogue, Aux., 16.50; Brooklyn, Central Ch., Aux., 166.67, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 40.50, King's Daughters, 20; Bristol, L. M. Soc., 6; Canandaigua, First Ch., S. S., 33.31; Coventryville, Aux., 7; Deansboro, 10; Several girls, 60 cts.; Gaines, Aux., 10; Greene, C. E. Soc., 5; Homer, C. E. Soc., 5; Hopkinton, Miss A. S. Kent, 40; Jamesport, W. M. Soc., 5; Java, C. E. Soc., 5; Lockport, First Ch., Aux., 16; New Haven, Aux., 19.80, Willing Workers, 13.99; New York, Redford Park Ch., Cradle Roll, 12.50, Manhattan Ch., Manhattan Guild, 22.27; Norwich, Aux. (const. L. M. Miss Barbara Wohlleben), 25, Owego, Aux., 2.25; Platteau, Aux., 35, C. E. Soc., 8.77; Rochester, South Ch., Aux., 10; Spencerport, Aux., 25; Syracuse, Dauforth Ch., Aux., 45. Less expenses, 63.55, 642 61

Total, 642 61

GEORGIA.

Atlanta.—Atlanta University, C. E. Soc., 30 00
Total, 30 00

ILLINOIS.

Elgin.—First Cong. Ch., C. E. Soc., 10 00
Total, 10 00

CANADA.

Kingston.—Mrs. McCallum's S. S. Class and Friends, 5 70
Total, 5 70

General Funds. 6,132 85
Gifts for Special Objects, 173 00
Variety Account, 227 99
Legacies, 6,693 56

Total, \$13,277 40



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MICRONESIA.

LETTER FROM MISS WILSON.

KUSAIE, CAROLINE ISLANDS.

DEAR FRIENDS: "Sail ho! Sail ho!" These are words that always make us drop whatever we are doing, then there is a rush for the veranda. "Where is the ship?" "What is it?" are the questions that come from many lips. "There, don't you see the smoke coming around the point?" Yes, it was smoke, from the German steamer from Sydney, on its way to Ponape. Five o'clock Saturday evening of the 11th and no tide for some hours to come. Our first thought was, had they gone into Lellu Harbor, and was there any mail for us, and would anyone come around in the night and bring it if there was? We went to bed without hearing anything. The next day being Sunday no one came around, as the Kusaians only use their canoes on the Sabbath in a case of necessity. Monday morning we got up early, and I started off with thirty-two girls to a place about a mile and a half from home to make charcoal for our irons, as we cannot use the ordinary irons in this climate. We found a large pile of cocconut shells, where the natives had been making cocoa. Having already asked permission to use these, the girls dug large holes in the sand on the beach.

After starting fires in them they filled them up with the shells. In an hour or so they were burning down, then they sprinkled the coals well with salt sea water and covered them up with leaves. In four or five hours it had stopped smouldering, and was sufficiently cooled off to gather into baskets and carry home. These latter were made on the spot. A few leaves cut from the cocoanut trees are soon woven into baskets and ready for use. It is so convenient to have it so. The people who owned the place were away visiting some of their relatives, but along about noon the man and his small son appeared with some breadfruit to make an "um" to treat the crowd. After he had covered it up with leaves and it was baking, he climbed a cocoanut tree and got each of the girls a young cocoanut to drink.

On our homeward tramp we stopped at a Kusaian house and asked if they had heard any news from the steamer. "Yes," they said, "a man came over the path across the mountains and brought a lot of letters." I did not care to stop and talk any longer, but hurried on as fast as I could go, climbing a steep path to make a shorter cut home. I almost expected to have some one greet me at the door with letters in their hand, but instead I found Miss Hoppin in the kitchen preparing a hot dinner. She did not say anything about letters, so I remarked, "Hattie told me there were a lot of letters." "Why, a man brought some native letters written from the Marshall Islands, but they say there is a bag of them at Lellu,—ten miles away,—which Mr. Channon started out this noon to go and see about." Another wait! But really I took it quieter than I expected I could, and waited as patiently as I could until nine o'clock. Poor Mr. Channon walked overland going and coming, and only rested an hour in between. As soon as he returned our mail was sent to us, and the contents of a bag was emptied at my feet. Letters! Papers! How glad we were to get them! Can you imagine which letters we opened first? Perhaps not, so I will tell you. The ones we knew would tell us about a new vessel, if there was one being built. Up to March 4th the word was, "Plans are made for a two hundred ton schooner, but as yet have not found anyone to build her." I must say that was not very encouraging news. While we do not enjoy the idea of a gasolene schooner in this warm climate, we will welcome anything that comes to us— if something only will come! In talking to one of the girls about the size of the vessel, I said I thought Captain Garland was going to oversee the building of it. "Oh," she said, "if Captain Garland has anything to do about it, he will have it built larger." She knew the size of his heart, if not the size of his pocketbook. These people handle so little money that they do not realize that one cannot do much without it. Several months ago one of the large German Lloyd steamers was wrecked on the reef at Yap,

one of the most western of the Caroline Islands. It was a total wreck, but without loss of life, I think. This new line has its headquarters at Sydney, and is supposed to make a trip through this group once in three months. It has called here twice now, and if it continues we will feel as if we really had some connection with the outside world. . . .

For a long time we have longed for a place where we could go away from our large family for a day or so, and be perfectly quiet and rest when we get all tired out. To go to one of the native villages is a change, but not a rest, for there one must visit and be visited. While this is enjoyable and helpful to the people, it is not always desirable or a help to one's nerves. We took walks back in the woods. We looked at different hilltops. We talked to our neighbors. What did they think about our having a little native cottage back in the woods? They took walks with us, and agreed that it would be an excellent plan. As soon as it was decided that we would have one, Mr. Channon sent his boys off to cut the posts, thatch, and so on. It is almost finished now. It is situated on a little knoll, not much larger than the house itself—a charming spot, with a beautiful view of the ocean to the north and west, and the mountains, with their bright green foliage, to the east and south. So restful and quiet, away from the noise, with only the cooing of the wild pigeons and the chirping of the other birds to disturb the stillness. Only about ten minutes' walk from our dwelling house, so one would be within call if wanted. . . .

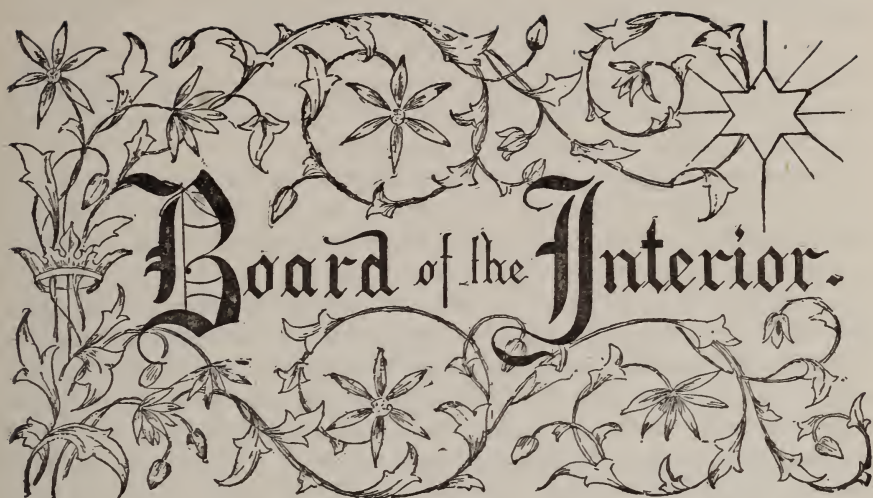
I saw a strange sight some months ago. We went for a canoe ride, and stopped at one of the places along the way. The people were away from home, but the girls called my attention to a stone wall, some three or four feet high and about a hundred feet from the dwelling house. They said, "That is the grave of the old woman who died here; let us go and see it." On top of the grave was a Kusaian bed, covered with a mat. Some cocoa-nut cups and other native dishes were placed at the head. I am afraid there is some superstition connected with these things, but could not find out if there was. They said if a person died no one ever used again the last things used by that person before their death, and it was a sign that the relatives loved the departed one very much if they placed these things on the grave. Just how it showed their love, I could not make out. Rather a dangerous custom, I should think, when they die with such diseases as dysentery and consumption.

A young man who acted as second mate when the *Star* last went to San Francisco has come back and taken a firm stand for Christ, and is seeking to lead others out into the light. A few months after uniting with the church himself, his heart was rejoiced by seeing his wife, a sister and a

brother taking the same step. He is now attending the Gilbert Training School. Another bright and influential young man is Polakna, a high chief and a nephew to the present king, whom he will succeed some day. He is in the Marshall Training School, so he and his family live on this side of the island. His house is the abiding place for most of the children who come here to the day school. He asked if the number of children was to be limited. When told "No," he said he could take care of fifty without very much trouble. Now his mother begins to find fault with him for allowing common children to mingle with his chiefish children; but while he is always kind and courteous to her, as a son should be, yet he does not let her chiefish notions interfere with what he believes to be a good work, and to all appearances he treats all the children alike. One is no better than another when it comes to a case of discipline.

A white trader calling at the island told a young man that there was no God, and for him not to believe such things. The answer he received was something like this, "Whether there is a God or not, I know there is a good way, this way of living, and I am going to stick to it." Surely God would bless him in living up to what light he had. I feel rebuked when I think of this. How many helps we have in the way of friends and books, yet how often we are found faithless and unbelieving. Here is a people without a written language, yet they are doing the best they know how to serve our Saviour. Day by day we have new revelations of God's love, and his power to save and help his children to overcome. The Kusaian seem to be steadily advancing in the right way. They have some peculiar ideas about some things. One is about people joining the church. They only take in the married people. This we think is a mistake, and have told them so. There was no doubt a reason for it in the early days, but now there is none. I had been conversing with the friends from Lellu, and after I came in the house one of the girls inquired, "Is there any news?" "Yes," I said; "I have good news for you. Your brother Fred has decided to be a Christian." A few evenings after the sister came to me and said, "Mother Wilson, you told me Fred had repented?" I said, "Well, hasn't he?" Her answer was, "He hasn't said so in the church, has he?" I said I did not know anything about that, but I knew that he had told Mr. C. that from henceforth he intended to lead a Christian life, and that to my way of thinking he was a Christian as soon as he gave his heart to Christ, without waiting to speak in the prayer meeting. But the native way of thinking is, if a person should profess to be a Christian and not make an open confession with his mouth in prayer meeting, he or she is not a Christian at all.

(To be continued.)



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LETTER FROM MISS HASKELL.

The following is a part of a letter from Miss Haskell, of Bulgaria, giving us a glimpse into her daily life:—

I SUPPOSE the Lord saw that the Bible Institute training was to be more needed by me than college work, for it seems to have turned out so.

There could be no graduating class this year, so the trustees voted to allow two girls to take training for Bible workers. In the mornings the girls study. They have two or three classes a day, as follows: Music, drawing, synthetic study of the Old Testament, theology, personal work for souls, child study, children's occupations, and church history.

Wednesday afternoons we have a sewing class for girls, and a young man from the boys' school has a class of boys in shoemaking.

Saturday afternoons is our children's meeting. There were over seventy present last time. On last Sunday there were over one hundred children present who received Golden Text cards. We give these cards only to outside children and to the smaller Protestant children.

After service on Sunday I had children come to look at stereoscopic views and pictures, and hear stories. My girls made calls in the city. People are very kind to us, and welcome us everywhere. We see sights that make a stout heart weak,—sick people and old people without fuel or enough food; little children with no home training, out on the streets all the time, fighting and throwing stones. In the neighborhood where the girls of our school could scarcely go to walk a few years since, on account of the boys stoning them, the last time we went the boys came around (we try to know them personally now), and a crowd of them came following our school procession back to our church for a prayer meeting. I think none of them actually reached the meeting, for they fell off to follow the dogs and boys who met them on the way; but smiling faces are better to greet one than stones.

A woman who saw them following us cursed them, and said to me, "They are simply cattle and animals and wild beasts, and our future brigands." And that put a new resolution in my breast,—to show that woman she is mistaken; that out of these boys can come future respectable citizens of the principality. They are a terror to the neighborhood now, but if you good people will only let some one come here to take my place in the school, and let me be free to carry on the work, Samokov and other places will see the results, I hope,—not of my work, for I cannot do much, but I can, at least, be patient and persevering, and awaken other people, and we know that God will bless the work.

"THE work of God is everywhere onward, and I wonder the Devil is not discouraged in his vain resistance. His hosts are mighty, but the fight is a losing fight."

"I WON'T say that England is unselfish—I wouldn't tell so big a lie as that right out. But I will say that England goes nearer dividing with the Lord than any other country I know of."

"THE kingdoms of this world are just the scaffolding God uses to build his house."

AN EXTRACT FROM THE REPORT OF LAST YEAR'S WORK AMONG THE TUNG-CHO CHRISTIANS.

OF the eighteen under the age of sixteen orphaned by Boxers last summer, one is now living in the Bridgman School, six are in the boys' station school. The remainder were scattered in the homes of Christians; but in December it was thought best to gather eight of them together in an orphans' home, with a Chinese woman as matron, and a Bridgman School graduate to have special care of their moral training. Miss Chapin has charge of this home.

Day Schools.—Three day schools for little children were started last September, and another has been added since. Sixty-eight children have been taught in these schools, and as their homes are all close about us, the attendance has been unusually regular. We were much crippled for months by the lack of books, but gradually our most pressing needs have been supplied. These schools have been superintended by Miss Evans, Miss Chapin, Miss Miner, Mrs. Tewksbury and Mrs. Sheffield, the latter having recently taken the school superintended by Mrs. Tewksbury.

Junior Endeavor.—A Junior Endeavor Society meeting Sunday afternoon has much interested the children, who are very proud of their committees, and watch eagerly for their changing once in two months. The average attendance at the meetings is over fifty. Never have the prayers of the children been more full of meaning than this year. Few, except the very youngest, hesitate to voice their petitions in public, and the lessons of the past year seem not to have been lost on the little ones.

Women's Classes.—Our two usual heads of Bible woman's work and station classes are merged in one this year. As the women are all living in their own homes within easy reach of us, and where they can easily attend our three Sunday services, the Wednesday church prayer meeting and the Friday meeting for women, it was not thought best to have station classes on the old lines. Last fall all who were willing to help teach their less advanced sisters were asked to volunteer a certain number of hours a week to this service, the fact being emphasized that the younger women, who were usually cut off from house visiting, could go about freely in our Christian colony, and had now a rare opportunity to pay a little of the debt which they owed for their own instruction. The result of this appeal was most gratifying, about thirty volunteering time,—some only an hour or two a week, some several hours, while others, who at first offered only a few hours a week, have been drawn by their interest in their scholars to give much more time to teaching. Two or three of our women give not less than ten

hours a week to this labor of love. In this way over seventy women have been taught for several months.

Our colony is divided into four sections, in care of Miss Chapin, Miss Miner, Miss Evans and Mrs. Sheffield. We visit the homes for weekly reviews, realizing that under this rather loose system of instruction both teachers and scholars might soon neglect their duties and privileges without such supervision. For the past three months it has been thought best to pay our Bible woman, Mrs. Chao, her regular salary, and expect her to give full time to the work, as of old. Thus far this has not had the effect feared, of causing the volunteers to relax their efforts. Mrs. Chao was set free from the thralldom of foot-binding by a bullet, which passed clean through one foot during the Peking siege. When after weeks of suffering she could again stand on her feet, they were encased in a new style of shoe.

We have with us a number of well-advanced women, who have studied in the Bridgman School, and as these could not well be taught by one another, fifteen of them have met with Mrs. Sheffield an hour a week for special Bible study in the book of Hebrews.

But two of our women succeeded in bringing even a Bible through the fires and fights and flights of the summer. Peking had been burned clean of all literature on the Index Librorum Prohibitorum of the Boxers. The armies of the Allies monopolized transportation facilities. So, many weeks passed before Bibles, hymn books and tracts could be furnished our people. When at last they were told that there were such books for sale, the eagerness with which they flocked in with money to buy them was very touching.

The women and children of our church have been less exposed than the men to the peculiar temptations of the times, and the summer's experiences have, on the whole, brought to them a wider, deeper knowledge of God's love and power. As we come out from under the shadow of this calamity, with its benumbing pain, we will begin to apprehend the spiritual results more than we do now. Our forty years in the wilderness are not ended yet. We have not yet reached the rest and the inheritance, but before many years have passed we believe that the Tung-cho church, purified and enriched not only by the summer fires, but by the testing and trials of the ensuing months, will glorify the Master's name.

We cannot close this report without brief mention of the work done for the American soldiers, who have spent so many months in Peking. In this work Miss Chapin, Mrs. Tewksbury and Miss Grace Wyckoff have been most active, their efforts being especially directed to the Y. M. C. A. reading and coffee rooms. The success of this enterprise has been largely due to their enthusiastic labors. Miss Evans has also given much time to this

work, and Mrs. Sheffield has had a weekly Bible class in her home for the soldiers. All missionary homes have been open to them, and while only a small proportion have been drawn within the circle, it is hoped that their intercourse with the missionaries has dispelled a little of the misunderstanding and prejudice which for some strange reason pervaded the American army. Our missionaries have held many evangelistic services in the camp, in the reading room and in the hospital, and have also given the soldiers a course of lectures, in which they were much interested.

RICH.

BY KATHARINE CONWAY DANFORTH.

MARGARET ATHERTON walked home from the missionary meeting utterly oblivious to the fact that

“Robins called robins in tops of trees,”

in their rollicking joy in the sweet spring weather. Her mind was filled with thoughts stirred by the earnest words of the missionary, who had brought to those present the need of Chinese womanhood, pleading yearningly for a new building, where girls ready to listen could be taught of Christ; thoughts stirred also by petulance, because, forsooth, she was not rich! How nice it would be to respond with a generous gift when one's heart was touched as hers had been, instead of being cramped for money and always having to consider the expenditure of every dollar. If she only had the income of Mrs. Ponsonby or Mrs. Ascot now; they could give a hundred dollars just as well as not—of course she gave her tenth (she didn't believe Mrs. Ascot did), and oftentimes an extra quarter or dollar, but to be able to give even ten dollars all at once,—oh how delightful it would be to be rich enough for that! And Margaret sighed as she opened the door and entered the cozy library at home. There on the table lay the afternoon mail; it was always nice to find a letter waiting one's coming, and this,—yes, it contained a check from Miss Barton for clerical assistance on the proof-sheets of the forthcoming Barton Genealogy. Such an appreciative note, and five dollars more than the amount Margaret had expected for her services. She had spent it many times and in divers ways in anticipation,—every woman does that with the money that is not expressly “for current expenses”! But now as she passed the parlor door on her way upstairs, she said to herself: “Now I can have the mahogany table redressed—did the polisher say six dollars or seven? Never mind; here is five dollars extra, and I can afford to spend it just as I please, and I've wanted that done for so long.”

Don't judge her too promptly, dear friend,—she was a “real, live young woman”; and even on the heels of a missionary meeting, suddenly finding yourself in possession of a sum of money which you had not anticipated, would your first thought be of God's needy, waiting ones? Is it not apt to be, like Margaret's, of some pleasure or luxury, long denied, but now possible?

Upstairs in her pleasant room, Margaret sat down at her desk to write a little note of acknowledgment to Miss Barton. The tiny programme of the afternoon meeting lay side by side with the check; and then, like the shuttle in a weaver's loom, back and forth went the thoughts in Margaret Atherton's brain. How full her life was, how cramped and dwarfed the lives of Chinese girls; true, riches as commonly estimated had never been hers,—it was not a home of wealth into which she had been born,—but long years of honest thrift on the part of father and mother had furnished it with much more than bare necessities; there had been much “high thinking” she was sure, but she doubted if her New England “forebears” would consider it strictly “plain living,” yet since the “hard times” there had been “financial stringency,” which was not agreeable,—but, after all, “daily bread” was assured, and almost always the “jelly on it” for which wee niece Helen had insisted upon praying.

Her own personal income as private secretary to the rich Mrs. Ponsonby, though small, covered all her ordinary needs during the year, and—yes—she must admit that club fees and birthday remembrances to friends, occasional books, and a few pounds of candy, were all items that could be dispensed with by one whose poverty pinched! And here was this additional sum,—to be sure, it had been earned by toilsome hours of extra work,—but in a certain sense was she not for the time being rich? Were not rich people, commonly speaking, those who had more than enough money to pay for the daily necessities of life? She remembered the remark made by her minister in his sermon but a few Sundays ago,—“Anyone who has even five cents over and above the amount necessary for the payment of all his bills is rich; it is the man who has five cents less than such an amount who is poor.” Mrs. Ascot would probably smile at the idea of a check for twenty-five dollars being considered riches, but if she ought to give in proportion to her income of wealth, what ought Margaret to give of her wealth for these Chinese sisters, who, eager to learn, must be turned away for lack of room in that building?

Like a picture at the end of a long gallery, Margaret saw the white-haired minister of her early girlhood standing in the pulpit of the old church, and like a far-off echo came his voice in the words of his text, “That our

daughters may be as corner stones, polished after the similitude of a palace." What was the polishing of her treasured "heirloom," the old mahogany table, compared with a chance to help in some way the polishing like to the corner stones of a palace of some of the "daughters of sorrow" far off "in the land of Sinim"! If she were rich as Mrs. Ascot or Mrs. Ponsoby she would give,—yes,—and being rich as Margaret Atherton, she would give just as generously, just as gladly of her riches. And so it came about that the missionary felt that her journey of so many extra miles, and the weariness thereby endured, was more than made up to her by the gifts of those who listened. And Margaret Atherton had learned a new lesson on giving.

LETTER FROM MISS HARTWELL.

PAGODA ANCHORAGE, FOCHOW MISSION, September 30th.

I FEEL so anxious that money be given for more Bible women and station classes in this Pagoda Anchorage field. I realize more and more as I go about how great is the need of Bible women in all these villages, to visit the homes and bring light and comfort to the sad hearts of the women imprisoned by their bound feet. All through this region the women have their feet bound far tighter than in other districts. In the fisherman's hut the women all have tiniest feet, so also in the homes of the farmers; hence they must be visited in their homes.

Yesterday I had the sweet privilege of teaching the first verse of the fourteenth chapter of St. John to a dear woman—the only Christian in her village—unable to read, and at such a distance from the nearest church she can only attend occasionally. She grieved over the death of her only Christian companion, a daughter-in-law. This young woman died when her youngest child was one hundred days old, and according to Chinese superstition she would be punished in the next world by being submerged in a lake of blood. All the heathen had urged this Christian woman to pay money to the priests to get her daughter-in-law out of the lake of blood, but she would not do so. Still, unable to read the Word of God, she greatly needed the comfort of Jesus' promises to prepare a place and come again to receive his own. To strengthen these scattered ones, and plant station classes to teach them to read, is the blessed work we want a new worker to take up. Will you not send her soon?

"MAN is worth the amount of intelligence he has, plus his moral character and industry."

WHEN He came to Peter, Peter said, "Lord, dost thou wash my feet?" Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." "Thou shalt never wash my feet." "If I wash thee not, thou hast no part with me." "Lord, not my feet only, but my hands and my head." Be willing that God should give you just as much as he wants to give. Are you? It is a serious thing. He may say, "You want me to give you a very great blessing; very well, I will let you help bring China to Christ." Then you say, "I did not mean as much as that; I meant a little blessing." Ah, be willing that God should choose the blessing, and give more than you ask. Do not shrink back as Peter did. Just take what he gives; God knows best. There is in this world a great deal that passes for humility which is pride. Humility says, "I am not worthy"; but to that sense of unworthiness comes the blessing that mercy and grace bestow.—*Alexander McKenzie.*

ONE great difference between the Christian and the non-Christian worker is this: Non-Christian workers say that there is a certain proportion of men who cannot be reached anyway. As a modern English author has said, "There is no substitute for a good heart, and no remedy for a bad one." Oh, frightful gospel, that some of the philanthropists of our day are preaching! Is that all the message they have to the world,—no remedy for a bad heart? What means the parable of the lost coin if, though lost, there was no gleam of its original luster? What means the parable of the lost sheep if there was not some dumb, inarticulate longing for the shelter of the fold? And what means the parable of the lost son if there was not in those distant fields a cry of longing for the father's home and heart?

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INDIANA	4 90	NEW YORK	4 55
IOWA	361 86	TEXAS	73 00
KANSAS	88 80	TURKEY	5 00
MICHIGAN	475 58	MISCELLANEOUS	408 48
MINNESOTA	237 76	Receipts for the month	\$3,658 60
MISSOURI	349 39		
NEBRASKA	59 26		
OHIO	327 75		
SOUTH DAKOTA	73 25		
WISCONSIN	208 48		
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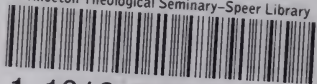
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